HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

VOL. 5. NO. 46. CONCORD, N. H. SATURDAY, JANUARY 11, 1840. WHOLE NO. 228.

HERALD OF FREEDOM.
Office, Low's Block, Main Street.

N. P. ROGERS, Editor.

CHASE & CROSBY, Publishers.

COMMUNICATIONS.

Brother LEWIS has furnished us with several brief letters—in the form of Journal, which we shall publish in their order, weekly, and as we have room. He calls the people together as no white man can. Curiosity to hear if the *despised race* can talk like us their "*superiors*," brings the people to his lectures, and his good sense and thorough acquaintance with his subject, and his noble good temper, under all he and his people have endured, make a deep impression on the public heart. We call on our friends to patronize him—and to contribute generously to him of their substance. He is laboring for them and their cause as well as his.—He has a family.—Let them not suffer privations while he is spending his life for the salvation of a haughty and pro-slavery country.—ED.

No. 1.

CONCORD, November 20th, 1839.

Mr. Rogers, Dear Sir: I have been solicited by my friends about the State, to write for the Herald, and give an account of my travels as Agent of the New-Hampshire Anti-Slavery Society. I should do it often, were it not that my time is almost constantly taken up when absent from home. Thus far, I can say my routes have been quite pleasant. I have visited many towns in Merrimack, Strafford, Grafton, and Hillsborough Counties; and have in every place met a cordial reception, and have had opportunity to plead the cause of the Slave to a large number of people, and have the satisfaction of knowing my labors have not been in vain; and although the cold frigid breezes begin to blow over the granite hills, and dame nature has put off her summer and autumnal attire, I am not deterred from continuing in the field of action, I am sure of meeting with hospitality.

During the month of September, and part of October, I did not do much on Abolition; the people were too much engaged to get their attention to that subject. But the past few weeks, I have been cheered on in the work by full and attentive congregations, and many little incidents went to make all things very pleasant. I met with pro-slavery, or the spirit of the real creature, yet I feel confident if there are pro-slavery lions in the way they are chained, and cannot do much harm.

On the 25th of October, I received an invitation from Rev. Mr. WEBBER, of South Sandwich, to go with him to Moultonborough, and give a religious lecture; the people, said he, are much prejudiced. I felt a strong curiosity to see what would be the stir. I rode with Mr. W. to a Mr. Cotton's, and took tea, and at the time of meeting rode with him to the meeting house. You may imagine the looks of the people to see one of that class of whom many say they have no soul, and even some, as I was informed, in that place, to see such an one come in and take a seat with the minister, was a *sight* to be sure; however, the meeting was solemn, and a large number spoke, as is usual in congregations in the country. I preached again, the next day at half past ten, A. M., and afterwards attended baptism at the water of a beautiful pond, all was solemn, and I trust all felt that one God ruled all and is the father of all. I think prejudice at this place, received a mighty blow, for although these were not entire abolition discourses, I had the opportunity of bringing in a good amount of abolition. I afterwards attended quite a number of meetings at Sandwich, during the remainder of that and the following week. At Sandwich, I lectured last July, with great success. The people have a noble Society, and many active men, young and old, and women too. Gen. JOHNSON D. QUIMBY, the president of the society, is worthy of the station; Mr. ANDREW M. QUIMBY, and several other young men, form a noble phalanx to stand by him in the contest here.—After my last lecture here, a large number joined the society, with some of them I afterwards held conversation and found them much awake to the sufferings of the slave. I should have been glad to have spent a week with this people, and visited many families on the financial part of my labors, if engagements had not urged me off; a committee was appointed for that purpose. You may expect much from Sandwich abolitionists, if the cold of the coming winter does not effect them, I hope for the reverse.

Yours for the Slave,
JOHN W. LEWIS.

P. S. Allow me, dear sir, to say a word in reference to the HERALD. I hail it as a noble ally in the Anti-Slavery cause in this state. I am confident we cannot do without its influence is felt wherever it goes.—No one can doubt the faithfulness of its course, although many may cringe at its just rebukes. Let them cringe if they will but come up to the rescue, and as Whittier says,

"If you have whisper'd truth,
Whisper no longer—
Speak as the tempest does,
Sterner and stronger."

Faithfulness on the part of the Herald, will facilitate the labor of Agents in this State. Truth must emanate from the press, from the faithfulness of the Editor, as well as from the Pulpit and from the Agent. I can say without hazard, where I have labored in this State, the Herald is read with much interest, and I have felt happy in urging on abolitionists generally, to read it and patronize it. If the Herald should go down, I think I should feel discouraged to use any more effort in this State on the subject.—But, sir, I need not apprehend danger, for the Herald has sufficient merits to commend itself to a candid and thinking community. May the great giver of all good, give its Editor wisdom to conduct it in this important crisis, that its influence may be more and more effectual in turning the people from the error and sin of oppression.

Yours truly,
JOHN W. LEWIS.

We thank our worthy brother Lewis for his word of cheer. He knows who are the friends of his people and the friends of liberty. Give us the approval of the intelligent colored man and we want no other earthly assurance abroad from our own conscience, that we are right. The colored man is the best judge of anti-slavery merit and fidelity, in papers, and in advocates.—He can tell with the certainty of feeling and of instinct, when the anti-slavery ship sails right. He has been a sufferer and knows the burden of the horrid prejudice, under which our colored people have groaned. He knows what lightens the burden—He can distinguish well-directed from ill-directed blows.—We had rather have brother Lewis' single note of cheer, than all the *white* approval of the land. You can't "*new organize*" the intelligent colored man.—ED.

Plainfield, Dec. 20th, 1839.

Friend Rogers,—I am in arrears for your good Herald. How much I cannot exactly tell. I subscribed with a large number of college students, under the old "one dollar per annum" regime, and paid in advance, for one year. I think it not far from a year and a half ago. Your books will set all right. Please credit me the amount enclosed, and send your paper as usual till it is cancelled, and not longer, as I shall 'be off,' and there will be no one here responsible for the pay.

Your position is indeed a difficult one.—Censured by friends, cursed by those under the influence of "the curse," the method of prosecuting the noble and righteous cause of setting the captive free not yet well agreed upon, experience and observation not yet fully warranting a perfect assurance as to the best course to be pursued, all these things united, must give you great anxiety, and sometimes a wounded spirit. *How* to be "wise as serpents," is far more difficult to find out, than repeat the often quoted passage. If your *barbed* arrows have been showered thick, sure, the solid polished *bolt* has not been wanting. Be assured, you have had the truth in you, nor have you, (how could you?) stamped in colors too bright, in letters too light, characters too fiery. Amidst all discouragements, you can be upborne by a perfect consciousness of being worker in a right, a holy enterprise. But I seem to myself far too cold, to give you that cheer and sympathy which you deserve. Yet I have not been wholly inattentive to the progress, and the obstacles in the way of working a general revolution, in the sentiments and feelings, of the people of this State. Among others, is this. Most men have taken it as granted, that the negro is undeserving of the blessings they themselves enjoy; that what is grief and woe and death to us, is matter of indifference to them. The South Americans, the Poles and the Greeks, should have our sympathies and our prayers with measure; and their oppressors and destroyers, rebukes and anathemas without stint. But no bosom need heave, no eyes gush in melting sorrow for the crushed and bleeding negro. Appeals may go forth, and even move men a little for the *African* negro, but hushed be the voice lifted in behalf of the enslaved.—This very fact—does it not prove that the people here in the north plead guilty to the sin of slave-holding, either as principals or accessories? Indeed, I am surprised, when I look about and see how many in this region, are, as it were blood-relations to slavery. One of the young men of this town, is "driving" a profitable business in the south, a part of which is in flesh and blood. The fevers of those climes have already, erased from his face the healthful freshness, inspired by our pure climate, and substituted the sickly sallowness of the breath of oppression. The cold shiverings of the ague are fastened upon him, and who wonders? Is not the land cursed to those who go down to make money from the sweat and blood of slaves? Number the victims of avarice who now lie mouldering in the murky soil tilled by slaves. Who can pity them? Are not splendid fortunes a sufficient recompense for fevers and agues? What need of sympathy? We seem even forbidden to go and do them good who dwell there. How many pious young ladies, the choice ones of New England, have left their homes, their kindred and friends, all for the sake of the hope of spreading intelligence and virtue in the slave states? And how many have returned? Mothers, ye know who have not returned! So small a portion of those who go to the south, come back alive, that it seems as if Providence had laid an interdict upon us. If we were one of those who are disposed to wait for miracles to emancipate the slaves, we might pursue the above thought, and show that this climate so forbidding to whites, must ultimately work out a deliverance to the slave. But we hope for better things, that God's judgments may be averted by a voluntary deliverance of the bondman. I had in my mind the hold which slavery has on vast numbers at the north. Not a town or village, but there are more or less who have friends and relations at the south who are generally, owners of their fellow mortals, or are dependant on them for their bread. Thus does slavery with this infinitude of tentacula, clinch and hold us in its relentless grasp.* I was not long ago appalled, to see the effect wrought on one of my own classmates, by a short residence in Alabama. He could talk as coolly of slavery as of his dinner. "Liked their attentions." "His coat was always so clean, his boots ready brushed." On telling him that, *he*, of course, did not mean to become a slaveholder, he averred that he should. On being told that his classmates, some of them, would weep to hear of it, he coolly replied; "they may weep now then, for I certainly shall." Thus did a member of the class of '39, the pioneer class of Anti Slavery, with open arms, embrace the disgusting, loathsome hag, slavery. Yea, and he is a professor of the religion of the meek and lowly Saviour! A member of a congregational church! How did my heart ache to inquire of him if he supposed, that, after having been carried through life in the arms of the poor ignorant slave, unconverted though he might be, he would at last receive the welcome plaudit, "well done good and faithful servant," while the slave should be the victim of never-ceasing remorse.

Pardon me for drawing out this letter, in so desultory manner to so great a length. If you have had the patience to read it, you must have wished for a little of the enthusiasm of brothers Hobart and Perkins, to speed my pen.

With esteem, yours,
A. MERRILL, Jr.

---

* These "*tentacula*" it is, that we have got to unclench. These tendrils and roots and fibres, and *warp* and *filling* of society, have made, the whole people, one warp and web of Slavery. We have got conscience enough left alive to scare portion of us at the idea of God's visitations. But not enough life left to arouse and escape. We are like the half fascinated bird, when the rattle snake has glared upon it with his flaming orbs, shedding out ten thousand bewildering rainbows,—the bird flutters and fears, but is unable to fly, and advances right into the jaws of the loathsome charmer.

We thank our young friend for his able letter. *Young* men can write so, for their hearts are not yet slavery-smitten. They are ready and bold to go for the truth. But our young brother is mistaken in supposing that "experience and observation do not yet "warrant a perfect assurance as to the best course to be pursued," although he is not mistaken as to our "anxiety." We have no doubt as to the "best course." It is to move fearlessly and straight on, and whatever may interpose itself in our way, whether in Anti Slavery or open pro-slavery shape, to treat it *as slavery*, and to direct the abolition battery full upon it, until it is demolished and the course cleared. We are *anxious*, but not as to our duty. We only fear we shall lack fortitude to perform it. And we fear that our dear friends, *some of them*, will falter and fail in severe trials that await us. Anti-slavery has not yet struck deep enough to hit the morbid spot in the national character. The abolition of Slavery may cost the rending asunder of the whole web of society. Not the "*dissolution of the Union*" so called. That were a petty result. We should care little for any *political* convulsion. That Union is now little better than a curse and a crime. It is a Union for the commission of the greatest mortal crime. It is a conspiracy (not writ down in the compact) but secretly intended by those who drew it, and openly carried out by those who have adopted it and acted under it, to enslave colored men for the convenience, ease, wealth and pleasure of the white. The dissolution of such a Union were no evil. But we dont expect it. It wont happen. But deeper and more radiant organizations will, we fear, have to be rent asunder, and their rupturing will be like the dividing asunder of soul and spirit—of joints and marrow. Sect and party with their complicated and deep wrought machinery are, we fear, inwoven with slavery, so that they cannot part with it, without the disruption of the whole. If this be so, anti-slavery has got to fight a warfare, bloodier and more desolating (though with other weapons) than the Guerilla conflicts of the Spanish Peninsula, when France fought her detail fights with the Castilian peasantry and it was one continuous silent "war to the knife," from the Pyrenees to the pillars of Hercules.—ED.

For the Herald of Freedom.

As I was musing on what might be a few years hence in this country, and thinking that possibly in the course of 50 years a generation might arise who are as much opposed to slavery as any other people—I insensibly fell into a deep sleep. Soon I thought that the year 1875 had opened, I was journeying to the South and West, drawn by a locomotive of magnetic power, and associated with passengers who seemed to talk as though the wheels on the rail-way dragged heavily—although we were propelled at the rate of about 80 miles in 59 minutes and 23 seconds. During my tour which lasted about 17 days, I was astonished to witness the changes and revolutions that had taken place. New England and New York had just agreed (with the exception of Maine), to refer all their difficulties to the Emperor of Ohio; who by the way was a mulatto. Maine it appeared to me from what I could learn, had dissolved her connexion with the OLD FEDERAL GOVERNMENT 25 years before, and during the period, had been in a state of anarchy. Pennsylvania, New Jersey and Delaware were united in an offensive war against the Old Dominion, whose King was black, and who excelled in military tactics. The Carolinas, together with Georgia, Alabama, Mississippi, Louisiana and Tennessee had severally poised themselves in their sovereignty between the years 43 and 45 and subsequently had been convulsed with Negro and Indian wars, till finally between the years 62 and 71 the negro race obtained the ascendency and the blood of the whites flowed to the horses bridles. The whites who were not butchered, or escaped were sold as slaves for about 95 cts a head. Kentucky under the protecting ægis of Ohio had for several years been engaged in buying and selling white slaves, who were awfully clamorous for the instant and total abolition of slavery. But the mixt race and the blacks who held the reins of government in Ohio, had declared by an edict through the Emperor, that white slavery should be perpetual and that all their prayers and petitions for its abolition, should be cast behind the throne. Illinois and Indiana had been for several years a CITY of REFUGE for those in the southern states who could flee thither from their bloody revolutions. All the country west of the Mississippi even to the Pacific Ocean had been desolated with earthquakes—floods, thunder-bolts and famine, except that tract which lies between the latitude of 40 and 50 degrees north. This region of country had been the general rendezvous of all christians from the Old United States for more than 25 years. War, Pestilence, or Famine, they had not known—peace and plenty and happiness were within all their borders.—The institutions of learning and religion flourished in abundant loveliness. Several missionary societies were in operation, whose missionaries contemplated the preaching of the true religion in the land of the pilgrims, and other sections of the old confederated republic. The greatest obstacles they were expecting to encounter were indifference to truth—love of Crockett, Comic and Sam Slick literature, which had for years been the standard of all the East, North and South country. I was particularly surprised to find in my journey, all the different colleges and schools of learning converted into military barracks or hospitals; and most of the churches burnt, or used for all sorts of beastly conventions. Martial law was the order of the day in most places, and none could travel without a pass from the prevailing dynasty. Jealousy was the leading trait in every character you met; robbery and crime of every description were common occurrences, and not much thought of except by those who suffered—Commerce had disappeared from the sea coast, and the manufactories of cotton and woollen, had long since ceased their operations. Every one in the old New England States, were exulting that no law existed on their statute books against rum drinking, rum selling—sabbath breaking or licentiousness.—The works of science and art had fallen to ruins and the fulness of our glory and freedom had as I thought for ever passed away. My soul shuddered—I awoke and all was a dream.

N. BROWN.

From the Charter Oak.

Our Measures.

The ostensible object of all abolitionists has been "the entire abolition of slavery in the United States." I suppose it remains the same now.

To achieve so glorious an enterprise, a trumpet blast was sounded to awaken this pro-slavery nation from its death sleep.—The armor of God was buckled on, and with the helmet of faith and the sword of *truth*, the strife commenced against the great enemy of God and man.

The resurrection of this nation from the valley of slavery would seem impossible, as improbable as the resurrection of the dry bones. The spirit of God will accompany the labors, and his blessing be granted in answer to the prayers of those who obey him. So abolitionists believe, and prophecy, and pray; and the precursor of a resurrection, "a noise and a shaking," has taken place, and the bones are beginning to come together "bone to his bone."

Not a few holy and devoted prophets have been engaged in the holy strife of anti-slavery, with an *object specific*, relying solely on those weapons which are not *carnal*, but "spiritual, and mighty through God to the pulling down of strong holds." The warfare has been fierce and bloody, but successful. The enemy is confounded, and the poor slave is beginning to live.

And now, dear brethren, what wait we for? Why this halting and encumpang?—What means the plague-spot developed in our host? Ah! a *molten calf* has been set up, and many are on their knees before it! The epidemic "measure" malady is raging in our midst. It is no new disease! Even the disciples of our Lord were found infected, and contending for *greatness* and *glory*! And this I fear, is the disorder among us. "POLITICAL PREFERMENT!" "EARTHLY GLORY." Abolitionists can hardly be expected to be perfect, free from all sinister, selfish feelings. It is no more than what we have anticipated, and attempted to guard against. But there is a remedy, my brethren. "There is balm in Gilead." But if sought for in an *abolition factious party*, like the sons of the prophets, we shall only find "death in the pot." "Hope then in God." The victory is yours! The tyrant slaveholder, on his throne of lotus, is trembling and cursing "Christ, who is restoring liberty to earth," and with "unearthly smiles and contracted lips sending forth a cry like a dull death rattle!" The God of the oppressed, of truth and justice, is with us.

Then why should we contend among ourselves? Why be diverted from our great work? Has not satan's device got into our midst, to "divide us and conquer us?" Shall we thus be defeated? No! Let every Dagon set up in our camp be burned, and those who set it up drink its ashes! No: the sword of the Lord and abolition, must be our watchword. Let abolitionists adhere unflinchingly and uncompromisingly to the *essential means* for the overthrow of slavery. *They are* LIGHT *and* TRUTH!! The pro-slavery pulpits must be opened at the north, and watchmen placed in them who will "open their mouths for the dumb." The pro-slavery, "*color-phobia*" churches are to be purified of such an anti-Christian system and spirit. The slaveholding disposition of the people in the nominally free States is to be corrected. For it is a fact that American slavery has attained its fearful strength by the help of the northern people, who have always professed their great "*opposition to it*." The northern people have had the power from the days of '76 to the 25th of December, A D. 1839, to destroy this enemy of God and our country. And why have they not exercised it? Bribes and threats have caused them to bow the knee and keep silence!

Thus it was when they entered into a bloody compact! Thus it was when Randolph said he could throw a silver dollar into their "dough faces," and whip them into the traces to admit Missouri into the Union. Thus seven new slave states have been made. Thus domestic slave trade has been legalized, and in the very capital of our land, God's children chattelized and driven like beasts to market, before the face and eyes of the representatives of the northern people, with whom is the balance of power to destroy such an infernal traffic. Thus it is with our northern people who become slaveholders and receive securities in *human* chattels for their goods. Thus it is with ecclesiastical bodies that have expunged resolutions from their minutes or articles of discipline against slaveholding. Thus it is with the American Board of Foreign and Domestic Missions, which justify this system for fear of losing their sacrifices of robbery and oppression! Thus it is with those watchmen who are dumb, and cry "peace, peace!" while their churches are full of robbery and oppression, for fear of an excitement which will deprive them of a "*living*." Thus it is with those professors of religion who sustain pro-slavery ministers for fear of persecution and opprobrium. And thus it is with the mercantile, manufacturing and agricultural portions of the north. Does any one doubt that the people in the nominally free states would become abolitionists in mass, if they were assured it would be a pecuniary advantage to them?

Conscience is seared, pulpit gagged, God's word perverted, freedom of speech violated, press demolished, petitions trampled under foot, prophets murdered, incarcerated, whipped, and dragged from their pulpits, justice turned away backward, halls of liberty and meeting houses burned and blown up, private dwellings pillaged and destroyed, and abolitionists hunted like wild beasts in the mountains; all this done by northern people who are "*opposed to slavery!*" Such being the facts, our weapons must be obvious. Truth and love, with God's spirit, are all the means we need. They are the real and only 'staff of accomplishment.' Every other weapon will fail in this warfare. The free and thorough dissemination of the principles of the gospel and liberty, is the only means by which this work can be done. Let public opinion be deeadedly hostile to slavery, and it could not live one day. No law could sustain it for a moment. The southern tyrants know and acknowledge this, and for this reason, says the patriarch McDuffe, freedom of thought and speech must be put down. Why? "Southern conscience will become 'morbidly affected,' and repentance and abolition achieved." From what did he anticipate such results? From a "*Human Right political party?*" No. Such a thing he would sneer at. It was light and truth he feared, when he offered rewards for the heads, tongues and ears of the abolition prophets! It is *light* and truth that have already converted many pro-slavery ministers. These have abolitionized many negro-hating churches, have abolitionized many States and legislators, and have 'convinced' governors, judges, lawyers, and communities! Abolition principles and publications have, as Mr. McDuffie anticipates, "morbidly affected many a slaveholder's conscience,' some of whom are now telling us they expect to sing about them through all eternity!" and bless God that a voice of warning and rebuke reached them from the free States. Abolition truth is now making many a slaveholder tremble and "*feel that he has no right to hold men as property;*"—"*That slave labor is less valuable than free labor.*" Abolition truths have caused the manacles and fetters to fall from thousands of slaves, and the bloody implements of slavery to be buried in the pit opened for the system. Abolition truths have already caused a burst of joy to go up from the emancipated in praise to God. Let light and truth continue to be our weapons! They are mighty, and will triumph over slavery in our land.

Brethren! thank God and take courage! A mighty battle is to be fought yet! A host of pro-slavery ministers and churches and people at the North are to be converted yet! They have the light, and so far as possible are exploding it. Gross darkness enshrouds many of them! How is it to be dispelled? A work has been done. By the opposition of moral purity to moral corruption, the destruction of error by the potency of truth, the

overthrow of prejudice by the power of love, and the abolition of slavery by the spirit of repentance!" Here is the abolition platform! It is the only one that will sustain us in our holy cause. When we forsake it we shall fall into the hands of the enemy. "Physical resistance, doing evil that good may come, marshalling in arms, the hostile array," and "abolition political organization," will never serve us to redeem our enslaved countrymen. Every pro-slavery minister and church, and corrupt political demagogue would be glad to see us entangled in just such a decoy! They would be relieved from the "*vexing moral question*" and breathe easily, until we regained the *old platform* again. They would feel under no obligation to carry the cause of political party into the pulpit, at any rate would not! No; nor abolition ministers either! Brethren! as you love the cause of truth and righteousness, as you love the cause of the down trodden and crushed slave, beware! Touch not the unclean, disorganizing, diverting "*abolition political scheme!*" We have thus far been united in our work. The cries of "Garrison!" "Woman's rights," "non-resistance," have not effected a division among us. This attempt to drive an anti-slavery political party, if I mistake not, is only another garb for "new organization" to be driven through all our ranks! This has been divulged already.

Brethren! be not disheartened—find your moorings—be established in principle—be firm in faith—be diligent in labors—see that your cables are strong—that in these perilous stormy times of anti-slavery, you be not found drifting! Every abolitionist should sound his heart and be sure he has the true principles abounding in him—if so, guard them, cultivate them, plead them, and act them, always, when you go out and when you come in, in church and out of it, and at the ballot box. Be sure you "remember them that are in bonds as bound with them," and victory will be yours; for the mouth of the Lord hath spoken it.

PHILOS DOULOU.

From the Emancipator.

From our London Correspondent.

Dear Brother Leavitt,—I have just returned from a public meeting, in a very large and well filled chapel in Finsbury, at which Mr. John Scoble addressed an attentive and applauding audience upon West India Emancipation. I was deeply impressed by the three facts which he presented in the first sentence of his address. "I am not called this evening to plead before you the cause of the *slave*: for his freedom from his chains has been achieved, and I come to congratulate you upon the actual accomplishment of the happy manumission of 800,000 persons now free, and the subjects of British law as citizens." While a thrill of joy ran through me, as I joined in the honest and hearty exultation of the audience; my blood seemed to chill at the thought of my own blood stained, guilty country, forging, if possible still heavier chains for the slave, and still more distressing embarrassments for the colored man, struggling for his rights, and as yet only presenting the *commencement* of the moral contest for liberty. My heaving bosom prayed, Lord let it be a holy war—a contest of quenchless love, waxing hot in the progress, till the battle axe shall ring loud and long upon the last pillar in the temple of oppression, and the ploughshare of truth upturn the last stone in its foundation.

The speaker gave the third fact when he said, "my special object to-night is, to correct the misstatements of the press, the press was in our way at the commencement of our glorious enterprize, it is even now in our way. And when I was in the United States I found that the press *there* was but the echo of the press in this country, presenting continually misstatements and wrong views on this subject." This perversion of the press is painful in the extreme. But let us bless God that the advocates of truth have a tongue and can employ the press. And let them be wakefully diligent, and wise, and mighty, and tireless in the use of both.

His lucid and well sustained testimony on this subject, I am happy to know, has been given in person to attentive audiences in the United States. And my heart was made glad that he was *heard* not only, but very respectfully treated in New Haven, where, just before I left your city, the beloved Gerrit Smith, the philanthropist of whom any country on earth, except a *slaveholding* REPUBLIC, would be proud, was subjected both to the ignominy and the honor of a mob. We will hope that that lovely city may yet be redeemed from the uncenviable renown she has acquired by the sad manifestations given of her "*inveterate hate to the negro.*" She embosoms the noble YALE, by which she has been both ornamented and enriched. And when we shall see her talented and respected citizens, hating *robbery*, instead of the *negro*, and dealing justly by their BROTHER, and the able Faculty of her distinguished college possessed of sufficient moral courage to *do justly*, in the unblenching support of the rights of every virtuous youth who may desire its benefits, irrespective of color, then we congratulate the "land of steady habits," that the glory of our beloved Alma Mater is in the ascendant, and that the beautiful city in which she has so long and so happily been matriculated, is anxious to divest the keen eye of posterity from her *past* treatment of the colored man, by her repentant deeds of equity and mercy.

In the Assembly at Finsbury Chapel, we had a fine specimen of the spirit, enlightened and guided by the Clarkson and the Wilberforces of the age, which had so nobly and successfully demanded the emancipation of the slave. This splendid moral victory has been achieved by the *middle class*, in English society, who are emphatically the yeomanry and *the people* of the realm, and among whom, as a class, I doubt not, are embodied more real moral worth, and more efficient, practical common sense intelligence, than exist among any other class of people on earth. They enjoy and they exercise the right of petition and while loyal to their soveriegn, fear not to press measures of reform. And, to the honor of the government, it should be added, when the people speak through the constituted channel, their voice is respected, and the case they present duly considered. I was delighted to see, in the congregation, as Mr Scoble proceeded, a generous consciousness that the results he gave were the fruits of their own labor, and that the happiness of the negro, now free, now a MAN, not a *brute*, rolled a wave of joy across their heaving bosoms, whilst their moistened and glistening eyes, laughed over the triumphs which truth had achieved.

The statements, so lavishly poured upon the public through a misguided press, against the favorable workings of the emancipation act, were triumphantly disproved by Mr. Scoble, by an appeal to statistical tables and returns of indubitable accuracy, and by facts touching the moral and religious aspect of the measure, which came under his own observation. He was able to demonstrate that the philanthropic measure had produced the most decided benefits to the planter himself, who has, in so many cases loudly clammored against it: to the negro, in all his relations and aspects: to the general welfare of the community, both in its pecuniary and moral bearings: and to England herself, by the actual increase of the articles of trade carried from and brought back to the islands. Public sentiment in England will get settled on this subject, and frown upon the erring press, in its leaning towards slavery. Public sentiment in the United States, though loth, will yet be right. The *facts* respecting West India emancipation should be continually, and in every form holden before the American public. Throw them into the ears of our public men. Crowd them upon their hearts. Pile them up around the doors of our Halls of Legislation, and we may hope that ere long the eyes of our wise men will see them, and their hearts yield to their influence, and our R. M. S's. no more send out from the press letters of the kind recently addressed by a Connecticut Judge to the committee of the National Anti-Slavery Convention, in Albany. At the close of the meeting Mr. Scoble received from the assembly the full and warm expression of thanks for his faithful, and through the divine blessing, very successful services in this cause.

Did he tell you, when in America, of the case of the negro Ned? A Scotch soldier taught the slave Ned to *read*, on condition that Ned when *he* could read would teach others, and exact from *them* the promise that *they* too would teach, and exact from *each* one taught the same promise. Ned soon could read, and gladly fulfilled his promise by teaching others, and getting from those he taught the pledge imposed by the soldier.—His master detected him in the crime of teaching a fellow-slave to read, and flogged him! Ned continued to teach, and to get the pledge. His master severely flogged him the second time. But Ned continued to teach. He was very hardly flogged the third time—but he would teach still. He was too valuabe a negro to be *killed*, and to get rid of him his master sent him across the river to another settlement, forgetting that Ned would carry his learning with him. In this new situation Ned followed his teaching and exacted the pledge—and at length contrived to form some letters upon paper, and succeeded to write a letter back to his old friends, to tell them what he was doing, and to enquire how *they* were getting on.—He said to them, "Do all you can—continue to teach, and go on, and *never mind a good licking*." Noble minded man. The genuine spirit of a reformer—of a martyr—the appropriate and needful motto for an American abolitionists—"hold on, and never mind a good licking." Ah, there is many a Ned, wrapt up in a sable skin—and such spirits will not always be smothered.

The English abolitionists are fully aware, that the manumission act is but the beginning of their work of mercy, and they are awake to the necessity of its continuance.—They look upon the freed colored people in their colonies, as in a state of infancy, to be nursed with skill and care till the period of maturity, and are prepared to continue their labors. I cannot doubt that Christians both in England and in the United States, will be induced to consider the remarkably interesting state of the British West India Colonies at the present period. A more inviting field for missionary labor can scarcely be conceived. The debt we all owe to the colored man, who has been so many years toiling for our gratification, without wages; his now intense desire for an education in letters and in the knowledge of divine truth; the importance to himself and to the world, that his sudden elevation to the rank of a man, should put himself in possession of the means of judiciously and usefully improving his new and to him strange and joyous condition; and the certain influence of his emancipation upon the future condition of the millions yet grinding in the prison-house, all conspire to urge upon the philanthropy which has knocked off his chains, the efficient continuance of that charity without which he can never realise the full blessings of freedom. Why should not Missionary Societies direct increased attention to this portion of the needy and destitute?

I look with deep emotion upon the movements of the abolitionists in my native country. They have begun well. Let not the difficulties and the magnitude of the work discourage. The triumph will be in value proportionate to the worth of the United States with her free institutions, her moral, and religious, and literary character; her vast natural resources, and what she may accomplish for the world. But for the slavery which she wickedly cherishes, and which is upon her whole body a most virulent and loathsome cancer, my country would be the child of promise—the beauty and admiration of the nations, and pre-eminently qualified to take the lead in the conversion of the world. Now, she presents the most revolting inconsistency imaginable. Then, dear brother, with what deep contrition and abasement, and with what untiring patience, and hope, and assurance, and with all our energies, should we all labor for the speedy and certain ABOLITION OF SLAVERY.

J. K.

HERALD OF FREEDOM.

CONCORD: JANUARY 11, 1840.

"All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

Merrimack Summoned again!

And summoned to *Pembroke!*—Ho abolitionists of Merrimack County!—A FARMER'S voice, from the swells of Canterbury, summons you to meet, for the defence and the rescue of the farmer's calling. It is not all that it behooves you to think of and to do,—Farmers of Merrimack—to *hovel* your cattle—and read the ex-Governor's "Visitor,"—while the farmer's LIBERTY is undermining through the country; and this same *farmer-loving* Governor is ready with his fellow politicians, *of all parties*, to offer up your agriculture a prey to southern tyranny and northern aristocracy. The politicians would sell the northern farmer for southern favor to their party.—You must yourselves *see to your liberties!* Your *rulers* will never do it. They have enslaved the labor of the entire half of your country's surface,—and they will enslave it all, if liberty be not vindicated by the voice of the yet unfettered north—Yet *partly* unfettered!

And remember, friends of *religious* liberty, that the place of meeting is PEMBROKE!—Remember the town, and the Meeting House.

NOTICE.

ANTI-SLAVERY MEETING AT PEMBROKE.

ABOLITIONISTS ATTEND! The Annual Meeting of the Merrimack County Anti-Slavery Society will be holden at the Congregational Meeting House in Pembroke, on Tuesday the 14th inst, commencing at 10 o'clock A. M.. A punctual attendence is requested as business of much importance is expected to come before the Convention for discussion. A discussion will probably arise in regard to the expediency of amending the Constitution, and likewise the subject of political action will probably be agitated in the Convention as both have been discussed at a former meeting and laid by for the consideration of abolitionists, and to be acted upon at the coming meeting.

The meeting will continue two days.

By order of the Ex. Committee,

WM. H. FOSTER, *Sec'y.*

Canterbury January 1, 1840.

A CALL for a Convention of the friends of HUMAN RIGHTS *in Hillsborough County.*

For the Herald of Freedom.

At a meeting of the Milford Anti-Slavery Society, December 30, 1839, the following resolutions were unanimously adopted.

Resolved, That in the opinion of this meeting it is expedient to call a Convention of the friends of human rights in Hillsborough County, to consider their duties as connected with Slavery in these United States.

Resolved, therefore, That the friends of human rights in Hillsborough County are earnestly invited to meet in Convention at Milford, January 28, 1840, to adopt such measures as shall be deemed expedient.

Resolved, That the State Agents be invited to attend this Convention, and all other persons friendly to its object.

The undersigned were appointed a Committee to forward these Resolutions to the Herald of Freedom, and to such newspapers in the County as they thought proper.

In obedience to the vote of the meeting they add a word to the friends of Human Rights in Hillsborough County.

We need not tell *you* that the subject of this Call is one of vast interest to this community—you are not of that number who believe that the North has nothing to do with Slavery. We trust that *your* eyes are unsealed, and that you do not learn your political or moral duties at Washington. We take it for granted that you think and act for yourselves, only in subordination to God. We hope your free spirits have broken party-shackles, and that your big hearts have taken in the cries and claims of perishing millions. We dare not believe, with all the evidence you have of the omnipresent might and malice of Slavery, that your tongues join in the cry of the 'serviles'—"let it alone." Oh, the whip has cracked too loudly among the Granite hills, not to have sent the blood to your fingers' ends! Will you kiss the hand that wields it, because it was nursed on Liberty's breast, in the green vale of your Souhegan?

We earnestly entreat then, in the name of murdered humanity, and in behalf of your own home-bred rights, that you will gather one and all to this assembly of freemen. Come from your snow-clad hill tops, where your wives sing their lullaby's over their free cradles—come from the noise of your water-wheels and the clatter of your looms, and let your voice be heard for freedom and for God.

We entreat especially the presence of the unbought and unsold *yeomanry*. Is *your* mind and heart represented at Washington? *You* are responsible for the slave shambles of the Capital! Shade of JOSHUA ATHERTON!* come up from your sepulchre to startle the farmer in his sleep, with dreams of Freedom stabbed in her vitals at the bidding of the slavocracy. It is for *you* to say, laborers of the North, whether you will put your heads on a Delilah's lap to be shorn of your strength.

May we not entreat the Ministry of Jesus Christ? As the sworn messengers of Jehovah—the watchmen of our Jerusalem—we pray you be not silent at such a time as this—"Cry aloud, spare not." Who count you on their side? The oppressors? or the oppressed? Let Slavery in the year of our Lord 1840, baptized in the name of the Father, and of the Son, and of the Holy Ghost, answer! Let this mother of abominations, that clings, almost unrebuked, to the horns of the altar for refuge, and exults in her communion with the saints, answer! Then let the priests weep between the porch and the altar, and cry, "O Lord how long?" Let them come to this assembly of freemen and christians, and so bear their testimony, that their skirts may be clear from blood?

Come then we pray you, fellow-men, one and all. Let not the inclemency of the season hinder you. *Think of the Slave*, with the *winter of despair* on his spirit. "Remember those in bonds as bound with them." Come with warm hearts and fervent faith, and the blessing of millions ready to perish shall be yours.

S. K. LIVERMORE,
ABNER B. WARNER.

* Vide his speech in N. H. Convention for adoption of the U. S. Constitution.

We second the above spirited and capital call for the Human Rights Convention.—It is drawn by a philanthropic and upright minded Lawyer, and a free-hearted unshackled young Clergyman.—We congratulate old Milford on her portion of the pulpit and the bar, and Old Hillsborough also. We wish every County could boast as much for the two professions. The Call is in the true Martin Luther tone.—Shall it be heard and answered?—Say people of Old Hillsborough—men, women, and children—will you gather yourselves together to see to your invaluable rights and the priceless rights of your countrymen and your race! Slavery broods over your heritage like night—and in its gloomy and death-damp shadow every plant and *shrub* of Liberty is perishing.—That cloud can be dispelled only by the utterance of your simultaneous outcry for Liberty and Humanity. Nightmare *incumbers* the paralysed breast of the nation. You must rise and shake her off, or you perish.—"Now's the day and now's the hour."

Read again this eagle Call.—Let the paltry Atherton hear it echo from the hills of his native County, dishonored by his infamous betrayal of Liberty.—Let him hear the Call and the tramp of the indignant people as they gather to redeem those glorious hills from the foul reproach.—Let him hear, amid his shivering masters at Washington, the stir and the angry mustering of the cultivators of the earth—as they gather to resent the deep insult offered their kingly calling, in the enslavement of AMERICAN LABOR, and the mental insult offered them in bidding a native of their northern region officiate as craven priest at the offering up of their Right of Petition.

Men, Women, and Children! The Call is to you! Not to Voters—not to the Militia Roll—not to the great, the educated, or the opulent. But to the People—the true-hearted People of Old Hillsborough—the hearts that have humanity *at home* in them—Gather to PITY and to HELP THE PERISHING SLAVE!

The "Fugitive from Justice!"

We extract the following beautiful and just tribute of England's muse to the peerless philanthropist and unrivalled orator GEORGE THOMPSON—from a recent English paper—the Manchester Times. He is the same GEORGE THOMPSON that our Patriots and Statesmen thought a suitable subject for their tar and feathers and their unmerchantable eggs in 1835. He is now—having freed the British West Indies from slavery, by his matchless eloquence before the people of England, pleading before the same people, the cause of humanity in British India. His speeches were never equalled in philanthropy by the most distinguished labors of Wilberforce, or overmatched in flowing and enkindling power by the best days of the Burkes and the Sheridans. Our mobocracy was "out of its sphere" altogether when it thought to *perform* upon this wonderful stranger. Its leaders were under a most awkward mistake, when they tried to persuade themselves they were *felonously* pursuing a 'fugitive from British justice.' They were totally mistaken as to the fugitive, however right they might have been in regard to their own *felony*. George Thompson is experiencing "British Justice" at an ample rate! They administer it to him as King Ahasuerus did to the noble Mordecai, when he ordered pro-slavery Haman to go before him with Heralds through the streets of Shushan. It is not administered to him by her Majesty's Bench,—or by her trifling Majesty's self, but by the Majesty of the British People.

We wish the conductors of the preliminary meeting of September 1835 and the authorities who issued summons for the mob on its memorable night might read George Thompson's speeches of Oct. 1st, 2d and 3d in the great Meeting House of Manchester. There is nothing in the eloquence on the famous "Foote's resolutions" to be mentioned at the same period with them. We remind them of this matter, from time to time, in behalf of the cause of Liberty. For is was hatred of that cause, which led them to seek, in a most base, cruel and cowardly manner, the personal honor and the life of that most excellent and shining man.

—

TO GEORGE THOMPSON, ESQ.

In upper air the sunbeam has its birth,
Which clothes with lovely flowers this lovely earth;
And earth, remembering whence the beam was given,
Their fragrance sends—sweet incense!—back to heaven.

So, THOMPSON, when around thee thousands throng,
To catch the accents of thine eloquent tongue,
Each listener marks how faithfully are spent,
In God's own cause, the powers which God hath lent.
The Hindoo's wrongs we hear thee plead:—how well,
Let beating hearts and quickened pulses tell;
The thrill from breast to breast that passes round;
The indignant blush—the murmur's gathering sound!

Backward we look; we see a Negro band,
(Once slaves they crouch'd—now men erect they stand!)
Whose wrongs thy voice alone could fitly tell:
If spoke—nor spoke in vain—their shackles fell!
The past reveals the future; Briton still,
For sufferings meekly borne, as Britons feel.
Still gentle woman, Mercy's best ally,
Yields to thy piteous tale her pitying sigh;
And, surest hope! God's gracious providence
Our hearts still trust, to speed thy eloquence;
That, as of late, the nation, rous'd by thee,
Wept Afric's woes, and bade her sons be free:
So the same voice the mild Hindoo shall bless,
With equal laws—with hope—with happiness.

Shame on the men whose harsh, exacting hand
Consigns to penury's curse his glorious land:
Who beckon famine and despair to reign
O'er Ganges' banks, o'er Agra's fruitful plain:
While Nature, generous mother! fain would pour
From her abundant breast the copious shower!

But this shall pass; and soon a gentler sway,
Shall clear for Peace and Truth the obstructed way:
To Christ the Hindoo's hopeful eye shall turn,—
For Christ the Hindoo's faithful heart shall burn,
Then—happy sight!—shall plain and shady grove,
Responsive smile to scenes of hallowed love;
For there the widow, while she clasps her boy,
Shall murmur Jesus' name, and weep for joy!

B.

Our friends will make us due allowance for necessary absence from our post this week, and perhaps portion of next.—They will not complain of this, if they can be favored with less of us and more of our *correspondents*.

For the Herald of Freedom.

Brother Rogers,—All of our clergymen are of course as much opposed to slavery as any body, but——. Many perhaps do honestly think that they are opposed to slavery, when it is only its abuse they oppose. They oppose the abolitionists, and smooth over, and justify, or palliate the *christian!!* slaveholder.

At a recent meeting of the Londonderry Presbytery, resolutions were introduced, saying they would not hold communion with slaveholders, nor invite slaveholding ministers to their pulpits.

One clergyman remarked that he abhorred slavery and looked forward with joy to the day when it would be abolished, but he was acquainted with one minister at the south, who held slaves, who was "a lovely man, whose praise was in all the churches," and was opposed to slavery, but was bound down under the iron chain of the law that he could not emancipate his slaves; such an one he would invite into his desk.

Now if the "lovely christian minister" had lived in the days of Daniel, and his three brethren, and been bound down under the "iron chain of the law," he would have fallen down, and worshiped the golden image and have ceased to pray for thirty days; for the government of Nebuchadnezzar and Darius were as much ordained of God, and their laws as binding as ours are; and never were subjects under stronger obligations to a prince than they were, and surely it was no worse to fall down before a dumb idol, than to bow to the dark and diabolical spirit of slavery.

And besides, it is not slavery which this clergyman hates, only its abuse, or because the slaves are not in the right hands, for if all the slaveholders were such "lovely men" all would be well.

Another clergyman remarked that abolitionists misrepresented by saying that the slaves were not instructed; he asserted that they were; and that the laws against it were a dead letter; and that it had been abundantly proved once, and again, and yet the abolitionists reiterated the charge; and that there is one of the most interesting churches in all the south in Charleston S. C., composed of two hundred slaves. Now if this minister is opposed to slavery at all, it is only to such as does not collect its victims into churches, only let that be done and all would be right. But this man should know that within the present year a tract distributor in Charleston has been sentenced to six months imprisonment for giving a tract to a slave, perhaps to one belonging to this same church.

But we do reiterate the assertion that the slaves are not educated either in science or religion, but are heathen in this christian land, and can prove it by the slaveholders themselves.

But if they were all "used well," if they were all clothed in purple, and fine linen, and fared sumptuously every day, were all instructed, and gathered into churches, and every slaveholder were a "lovely christian," and a minister if you please, it would yet be slavery, we should be opposed to it as much as we now are; it is the system that we oppose, not its abuses.

A clergyman in Mass., in a discourse against abolition, (whether he ever said any thing against the peculiar institution—I did not learn) used the following overwhelming argument.—"Who are these abolitionists? Are they the great men of the north? No, they are none of your Adamses or Websters. But who are they? Why there is one Garrison, and a foreigner by the name of Thompson, and a few old women and children." Now if this man had have lived in the days of our Saviour he would have enquired with the Pharisees, "have any of the rulers believed on him?"—And when he saw Him going to the cross, insulted and cried down not only by the mob but by the rulers and gentlemen of property and standing, followed only by a few poor fishermen and some of them afar off and also by a few poor old women he would surely have joined in the cry away with him.

A professor of religion who is as much opposed to slavery as any body, but——, told me that while there is so much contention between colonization and abolition, he would do nothing with either. If he had have lived in the days of our Saviour and the Apostles when there was so much contention between christianity on one side and selfrighteousness, hypocrisy and idolatry on the other he would endeavored to have stood aloof from the exciting subject. I do not undertake to judge the motives and hearts of those persons, but it appears to me that the inferences which I have drawn from their words and actions are fair and legitimate, and that they are grossly inconsistent if they think that they are opposed to slavery, and that it is not harsh or uncharitable judgment to say that a christian, clergyman, or layman justifies

palliates slavery or even endeavors to stand neuter he would do the same if Jesus Christ himself were enslaved. "Inasmuch as ye have not done it to the least of *these* my brethren ye have not done it to *Me*."

B. CHASE.

Chester, Dec. 27, 1839.

That clergymen are thus infatuated on the subject of slavery is partly owing to the character and conduct of the people. The clergy depend on the people and are afraid to preach or think independently—and they know that many of the most influential and affluent of the people are favorable to slavery. The wealthy and influential thus keep the ministers on the side of injustice,—and combined they keep down the less influential and better hearted among the people.

All who have influence and character not sustainable by their merits, are anxious to prevent the free discussion or investigation of moral subjects. They fear that any general agitation will unsettle their foundations.

We have as little expectation of aid from the pro-slavery clergymen, as we have from the office seeking politicians. We have indeed *no* expectation of any aid from *either*.—A settled clergyman can hardly be expected to act independently. He has too many constituents—He has a whole parish to think for. He is "palsied by the will of his constituents." Independence in such a minister is hardly to be required. He has his clerical brotherhood also to *conform* to, as well as his people. The independent man is the owner of the snug farm. There are others, but they are exceptions to the general character of their calling. We would make great allowance for men in these circumstances of temptation. But we fear their position is unfriendly to the cause of truth and christianity. We must hunt up the individual independent men of the country, and lay the truths of our great enterprise before them. We call on abolitionists to address themselves to the independent yeomanry of the country and let the *artificial* classes go. They never will consent to a revolution in society deep enough to reach slavery. The upright men on the farm and in the shop of the mechanic.—They are the aids on whom under God the cause is to rely. Let the bold hearts in the other professions and callings appeal directly to the free labor of the country.—And oh that it were at this hour unshackled by party and sect. The whole labor of the land would rise en masse at the trumpet call of liberty. But it is in fetters.—WE MUST UNFETTER IT.

For the Herald of Freedom.

MR. ROGERS: Last Tuesday evening I had the privilege of pleading the cause of our enslaved brother before a large and attentive congregation of the good people of LOUDON MILLS. I also endeavored to show the men of Loudon who eat no bread but what they earn, the attacks of the slave-system of the land upon *them*, in common with the bondman, as *working men*—its tendency to make labor, disreputable—honest industry, infamous.—From the testimony of her McDuffie, her Dew, her Leigh, I tried to hold up to the indignant scorn of the Loudon Farmers, the doctrine of southern philosophy, that they reduce the Slave to his degradation, not on account of his *color*, but acting on the dogma that there should be *two classes* in society—the '*laborers*' who are the *many*, the mechanic, and the cultivator of the soil—and the '*capitalists*,' the *few*, who should *own* and *control* the soil and the *laboring* community.

I endeavored to answer some few of the many objections of "the brotherhood" to our principles and measures. Our excellent brothers, AMOS WOOD and J. B. PERKINS, were present, and by their well-timed remarks added much to the interest of the meeting. Leave was given to any who might have objections to letting the captive go free, the paying of the laborer his hire, and the restoring of the lost image of God to the imbruted—to state their cause, and bring forth their strong reasons, but "not a dog wagged his tongue." The Rev. Mr. White, was not present.

Their recent Protracted Anti-Slavery Meeting was the means of doing much good in that community. It has nerved the faltering arm of her anti-slavery to new effort, before which pro-slavery shrinks into its own nothingness,—and minds which have ever slumbered over the claims of crushed millions, are awake to inquiry. The seed sown at that meeting is already springing up in good soil, and promises a bountiful harvest. The WOMEN of Loudon Mills, have formed themselves into a Sewing Circle, that they may aid their generous sisters at Concord, in making preparations for their FAIR. Evidently, the seed scattered at the Protracted Meeting was not "*new organized*," for the Women of Loudon do not think themselves "out of their *sphere*," when they, from their happy homes,

"extend
Their gentle hand to save
The poor and perishing of earth,
The chained and stricken slave."

There are many noble men and women at Loudon Mills, who have enlisted in this enterprise for the war.

I learn, by brother PERKINS, that the Protracted Anti-Slavery Meeting which was held at CHICHESTER, the last week, was of such interest that it was continued for five days, and that some impression was made upon the stupid, heartless pro-slavery that abounds in Chichester as well as almost every where else in this *Christian Republic*. The Rev. Mr. Brewster, the Methodist preacher at Chichester, a *professed* abolitionists, by his "*prudent* course" did the cause of the dying Slave "much evil, may the Lord" forgive "him." There is great fear, in certain quarters, that these Anti-Slavery Protracted Meetings, where "*common* men" are allowed to speak and think for themselves, will "turn the world up side down!" Well, for one, I say AMEN to that with all my heart, for I believe this world has ever been *wrong* side up since Adam was driven out of Eden. Let pro-slavery storm—for, upon the broad front of truth it may rattle its poisoned arrows harmlessly forever.

Yours, for turning the world *right* side UP,

J. R. FRENCH.

For the Herald of Freedom.

"*It's too cold to sit and talk about niggers to-night.*"

Such was the language of a man a few evenings since who being in the neighborhood was invited to tarry at an abolition meeting held a mile or two from his own residence, and (I blush while I write) of a professed minister of Him who came "to proclaim deliverance to the captive, the opening of the prisons to those who are bound," a minister too in a denomination whose clergy are generally active in the cause of abolition.

Now I may be thought guilty of the highest degree of temerity for venturing to express the least degree of dissatisfaction with such a man, and perhaps charged with waging war against the ministry, but I must take the liberty to say that I conceive a man who can talk in this style to be totally unfit for the ministerial office a shame and a reproach to the sacred calling, and displaying a spirit of selfishness and hatred totally at variance with the principles and practice of Him who "went about doing good."

Such an expression betrays the influence which his professed religious principles have produced upon his life and conduct: they are the very same terms which are in the mouths of the whole pro-slavery, rum drinking herd who are vociferous in their opposition to the cause of humanity. No doubt he would be hailed by them all as a man "who preaches the gospel and lets rum and niggers alone." Whether their approbation will suffice for the accusations of conscience and the condemnation of Him whose professed minister he is I leave for himself to determine.

AN ABOLITIONIST.

For the Herald of Freedom.

Brother Rogers,—The question is often asked, Why don't you go to the south? The answer is, the north needs to be converted; and it is very true. I confess that it would be rather trying to a minister who should go down south, to preach against slavery, and who should be hospitably received by the kind and "lovely patriarchs," to answer such questions as they would naturally ask, such as are all your clergy and churches anti-slavery? Do all your religious periodicals oppose slavery? Is it opposed in all your schools, colleges, and Theological seminaries? And other questions of a kindred nature. He would be under the necessity of saying, that although all the clergy, and a great portion of the church members are opposed to slavery in the "abstract," yet under "existing circumstances," forced upon the south as it were, so many of the slaveholding brethren are such 'lovely men whose praise is in all the churches,' and the slaves were not treated "so bad," but were so well educated, and collected into churches, and that the agitation of the subject caused so much division in the church, and if emancipated the slaves would all come to the north, it is their opinion that nothing should be done in the premises. Therefore that not more than one fourth of the clergymen had ever said one word against the "evil" from their desks, while a great part of the rest have given line upon line, line upon line against the fanatics, many refused to pray for the slaves, or to read a notice for a meeting to pray for them, and that a large portion of the churches are closed against the exciting subject. And also that the religious periodicals and Theological seminaries being the property of the church, shut out all discussion lest the church should be divided; and that the "moral sense" of the community, and prevailing will of the brotherhood closed most of our schools high and low, and also the colleges against the "degraded inferior race." I say such must be the answers to such questions, and they must be very humiliating to the minister who should go south, and very quieting to the consciences of slaveholders. But after all, I am constrained to believe that it is the duty of ministers to go south, and preach the gospel indescrimenately to both masters and slaves. Our Saviour's last and parting command was, "Go ye into all the world and preach the gospel to every creature," and this cannot be obeyed untill it is preached to the slave; and the command to 'remember them in bonds as bound with them,' can hardly be obeyed while we experience the consolations of the gospel and do not impart them to the slave. And besides, not more than half the gospel is now preached to the slaveholders themselves, even by the missionaries sent out from the north. I do not propose to have our anti-slavery societies send out agents, but to form a missionary society, which should send out missionories who would dare go forth as the Apostles did, and preach the whole gospel to all of every class, and press through every obstacle in the strength of their Divine Master, notwithstanding high priests, or heathen courts, or the sovereign mob should forbid. In this way we should enlist the efforts of many who now stand aloof, or are opposed to the abolitionists. All who now honestly ask the question, why don't you go to the south? (and we are in charity bound to believe that it is a majority of the churches) would engage heart and hand in this enterprise. And there are also many able ministers who now say that they cannot labor in the abolition cause, who would go out on such a mission. For instance, the Rev. Mr. Barstow would probably esteem it a privilege to go out and enforce by public preaching and private admonition upon his Presbyterian brethren, both bond and free, both minister and people, the principles of the act of the General Assembly of 1818 which he has published and he must be very acceptable to the southern brethren as he cannot be suspected as a fanatic.

The abolitionists can hardly spare any of their lecturers from the north, yet as abolition is thought, by some, to be rather a *secular* or *political affair* it might ease the consciences of some of these conscientious brethren to have these ministers go and preach the *gospel*. Our Roots, our Colvers, our Brewsters, and others might go, and God would raise others in their places. It may be objected that they would be killed;—Perhaps they would; the Apostles were, but the blood of the martyrs was the seed of the church and who among them all, have now one regret that they thus died. But if they should be called upon to give up their lives, let them do it unresistingly with the prayer of their Master or Stephen upon their lips, "Father forgive them."

Again, it may be objected that we lack funds. I am aware that we have much upon our hands, there is a continual cry from our benevolent societies of give give, but more can be done. I am comparatively a poor man, myself and family are dependent upon my labor for support. I am desirous to do something for every benevolent object, yet I will pledge myself, while God shall give me health and ability, to give five dollars annually to such a society, which shall send out men who will declare the whole truth whether men will hear or whether they will forbear. And I verily believe that one such missionary would do more for the slave, even though he should be killed in one week after he shall have entered upon his labors, than all the controversy about old organization, and new, and all the political squabbles would accomplish in seven years.

I commend this subject to the consideration of the convention who are to assemble at Concord on the 21st instant.

BENJAMIN CHASE.

Chester, January 4th, 1840.

Proceedings of CONGRESS relative to Petitions!

This subject was then brought forward upon various motions, to suspend the rules of the House with a view of considering sundry propositions connected with the subject.

Mr. Coles of Va. introduced a resolution similar to the one adopted by the House at the last session of Congress, offered by Mr. Atherton, of N. H. The House refused to suspend the rules.

Next, Mr. Chinn, of La., moved to suspend the rules in order to offer a resolution for the reference, without debate, of all petitions, &c. on the subject of slavery, to a Select Committee. This was lost, yeas 112, nays 96. A change of eight votes would have carried the proposition; and at all events, it appears to be the favorite one with the House—for it commands more votes than any other. The opponents of this resolution were, I believe, exclusively southern men.

A Select Committee, appointed by the Speaker, especially if Mr. Adams should be at the head of it, would make a strong report against the objects of the petitioners. This has always been Mr. Adams' plan for disposing of the question.

On motion of Mr. Sargent, after some oppositon, the Rules were suspended to enable him to move that, for the next 20 days, petitions may be presented *daily*. The resolution was adopted. Without this rule—the first 30 days of the session having passed—no petitions could be offered except on Monday—which must be appropriated to Adams, and his abolition petitions.

In the House or Representatives, on Monday Dec. 30, Mr. Wise said that, with a view of preventing the strife which had heretofore agitated the House and the country, he took the earliest opportunity to move a suspension of the rules of the House for the purpose of submitting the following resolution:—

Resolved, That upon the presentation of any memorial or petition praying for the abolition of slavery or the slave trade in any District, Territory, or State of the Union, and upon the presentation of any resolution or other paper touching that subject, the *reception* of such memorial, petition, resolution, or paper, shall be considered as objected to, and the *question of its reception* shall be laid upon the table, without further debate or further action thereon.

Several members objected to the motion and the rules were not suspended, yeas 109 nays 77, not the requisite two thirds.

Mr. Bell proposed to offer a resolution for the reference of all petitions on the subject of the abolition of slavery in the District of Columbia, to the Committee on the District of Columbia, without debate.

Mr. Wise objected, because it involved the reception of the petitions. He gave notice that he should go against the reception of any petition or paper on the subject.

Mr. Adams suggested that there was but one class of these petitions which could properly go to that committee, and those were petitions for the abolition of slavery in the District of Columbia. He had no sort of objection to those petitions taking that course. But there were petitions for the abolition of slavery in the Territories; for the abolition of the slave trade between the States, and against the admission of new States, whose constitutions tolerated slavery; and certainly these petitions should not be sent to the committee for the District of Columbia. He had no sort of objection to having petitions in relation to the District sent to the Committee for the District, and he had no sort of doubt that that committee would make a report perfectly satisfactory at least to the southern portion of the country. He wished only that the House would receive and treat respectfully these petitions. Mr. Bell, finding, he said, that his proposition was objected to by many, withdrew it.—Mr. Wise said, he would offer his motion again to morrow. Mr. Adams trusted the gentleman from Virginia would be satisfied with the demonstration already given of the feeling of the House on the subject, and that no encroachment on the rights of the House would be again attempted. Mr. Wise would not be satisfied, he said, as long as these petitions were *received*. The House had no jurisdiction over the subject.

Mr. Rice Garland moved a suspension of the rules, for the purpose of submitting the following resolutions; and on that question he called for the yeas and nays:—

1. *Resolved*, That the freedom of speech, of the press, and of the people, peaceably to assemble, and to petition the government for a redress of grievances, are rights secured to every citizen by the Constitution of the United States; but in the exercise of these rights and privileges, no citizen or body of people in one State of this Union, has the right so to use them, or any of them, as to deprive the citizens or people in another State of their rights and privileges, or of the property secured to them by the Constitution and laws.

2. *Resolved*, That the power given by the Constitution to Congress, to exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten miles square) as may, by cession of particular States, and the acceptance of Congress, become the seat of Government of the United States, gives no right or authority to take the probate property of any citizen in such district for public use, without just compensation, and much less does it confer the power to take such property for no use at all, without the consent of the immediately interested, and without making any compensation for it.

3. *Resolved*, That the interference, by the citizens of any of the States, with the view to the abolition of slavery in the District of Columbia, is endangering the rights and security of the people of the District; and that any act or measure of Congress designed to abolish slavery in this District, would be a violation of the faith implied in the cessions made by the States of Virginia and Maryland of said territory, a just cause of alarm to the people of the slaveholding States, and have a direct and inevitable tendency to distract and endanger this Union.

4. *Resolved*, That the House will not consider any propositions, petitions, remonstrances, memorials, resolutions, motion or paper, asking or requiring, or in any manner relating to the abolition of slavery in the District of Columbia, or the Territories, nor will this House consider any proposition, petition, remonstrance, memorial, resolution, motion or paper, asking or requiring, in any manner relating to the abolition of the slave trade in the District of Columbia, or among the several States of this Union.

This motion to suspend was also rejected after debate.

Abolition in Congress.

A correspondent of the Boston Atlas, writing from Washington, Dec. 31, holds the following language: "*Abolitionism* is the subject of my story to-day. The business properly before the House this morning was the presentation of petitions and memorials. This brought up the slavery question, of course, and the House has been in a state of excitement all day, without coming to any decision upon the main question respecting the disposition of abolition papers. The abolitionists, it will be seen, have gained much strength, since the last session of Congress. The House is not full, however, and there is a good deal of *dodging* on this question." After recounting several ineffectual attempts on the part of southern chivalry to put to the press a new edition of the Atherton gag law, the writer says, "Mr. Sargent of Pennsylvania proposed to suspend the rules of the House, so as to admit the presentation of petitions and memorials for thirty days." On this, "Mr. Bynum of North Carolina called upon the members from the slave-holding states to rise *en masse*, and oppose the proposition—every southern man, and every *northern man favorable to southern* principles, to settle the reception of abolition petitions, before they should open wide the doors for the introduction of *incendiary* papers. A sharp debate ensued." But it is curious to observe between whom the "sharp debate" mainly spent its fire; for there were Jennifer of Maryland, Lewis of Alabama, Stanly of North Carolina, Hoffman and Cost Johnson, contending against each other, the spirit of abolitionism seeming to sway even several of those Hotspurs. Alas for the patriarchal institution, when its old and most furious supporters begin to show signs of coming to right reason on the *right of the people* to petition Congress, and the *duty of Congress* to hear and consider petitions on the delicate question. And wonderful to relate, the House *voted not* to suspend their rules for the purpose of admitting the gag law resolutions prepared by certain choice spirits, and even went so far on the other side as to adopt Mr. Sargent's resolution, which if it contains no particles of abolitionism, has certainly nothing of Atherton gagism in it.—The South were outvoted for once, despite of all their threats to rise "*en masse*." The way is open for petitions for "*thirty* days." Mark it, abolitionists, and bestir yourselves and see what they will do with a ton weight of thorough-going abolition petitions which you are able to make the mails groan with through the deep snow drifts within that time, on the way from the free states to Washington.

"Speak as the tempest does, sterner and stronger."

Christian Reflector.

OBITUARY.

Died in this town, 5th inst., CAROLINE PERKINS, adopted daughter of Elbridge G., and Caroline M. Chase, aged two years and four months.

Farewell, my darling child, a sad farewell,
Thou art gone from earth in heavenly scenes to dwell,
For sure if ever being, formed from dust
Might hope for bliss, thine is that holy trust.
Spotless and pure from God thy spirit came,
Spotless it has returned, a brighter flame.

Ours is the loss, the agonizing grief,
The slow dead hours, the sighs without relief,
The lingering nights, the thoughts of pleasure past,
Memory that wounds, and darkens to the last.

The Female Anti-Slavery Society

of Concord, contemplate holding a Fair, the first week in June, the proceeds of which are to be appropriated to the State Society, to aid in sustaining the Herald of Freedom, and other kindred objects.

The Society feels its inability to prosecute this object alone, and therefore earnestly solicits the co-operation of sister societies throughout the State, and especially in this County.

They would suggest to their friends in those places where no Society exists, to form sewing circles for the purpose of making up such articles as they think would be saleable.

For the Society,

C. T. FARRAND, *Secretary.*

Concord, January 1, 1840

☞ The Congregational Convention of the 21st, will afford a favorable opportunity for our friends in arrears, to remit the *hire* of the laborer, by their neighbors coming up to that meeting to consult for the robbed laborer down south.

THE PRINTERS.

☞ The usual weekly ANTI-SLAVERY CONFERENCE will be holden at the Baptist Vestry, on Tuesday evening at half past six.—Punctual attendance is hoped for.

Notice.

The *Annual Meeting* of the GRAFTON COUNTY ANTI-SLAVERY SOCIETY, will be holden at Littleton, on Wednesday and Thursday, the 29th and 30th of the present month.

H. S. CURRIER, Secretary.

Canaan, January 7, 1840.

AMERICAN ANTI-SLAVERY SOCIETY

SPECIAL MEETING.

At a special meeting of the Executive Committee of the American Anti-Slavery Society, Dec. 11, 1839, the situation of the Society's finances being under consideration, it was.

"*Resolved*, That a special meeting of the American Anti-Slavery Society be held in the city of New York, on Wednesday, the fifteenth day of January next, to provide means for carrying on the operations of the Society.

"*Resolved*, That J. Leavitt, J. S. Gibbons, and S. E. Cornish, be a committee of arrangements for the Special Meeting."

In promulgating the CALL, the Committee of arrangements would merely observe, that the Executive Committee have been constrained to the adoption of this measure by emergencies, from which they have been able to see no other way of escape. The great scarcity of money in the whole country prevents the *spontaneous* transmission of donations to our treasury without personal application, while the arrangement with the State Societies precludes us from the employment of AGENTS to make that personal application to our members, which, when we could make it, has never failed to afford us relief.

Under these circumstances, we invite all the members of the Society, including the officers of all the Auxiliary Societies, and delegations from Auxiliaries, to meet in the city of New York, on Wednesday, Jan. fifteenth, at 10 o'clock, A. M., "to provide means for carrying on the operations of the Society.

JOSHUA LEAVITT, JAS. S. GIBBONS, SAMUEL E. CORNISH, } *Committee of Arrangements.*

VERMONT ANTI-SLAVERY SOCIETY.

The Sixth Anniversary of the Vermont Anti-Slavery Society will, by Divine permission be holden at Randolph Centre, on the 15th and 16th of January next.

A preliminary public discourse will be given on the evening of Tuesday, the 14th.

Business meeting of the Society will commence on Wednesday, at 9 o'clock, and public exercises at 11 o'clock, A. M.

All auxiliary societies or anti-slavery associations within the State, are requested to send delegates, and all persons friendly to the anti-slavery cause are invited to attend. A general invitation is, also, extended to gentlemen and ladies, to be present at all the public discussions and deliberations.

Delegates and friends from abroad, will find entertainment among the citizens of the place.

A considerable number of able and distinguished advocates of the cause, not only from our State, but some from abroad, will, it is expected, participate in the exercises.

J. A. ALLEN,
Sec. of the Ex. Com.

Middlebury, Dec. 11, 1839.

ANNUAL MEETING OF THE MASSACHUSETTS A. S. SOCIETY.

The Eighth Annual Meeting of the Massachusetts Anti-Slavery Society will be held in Boston on the *fourth* WEDNESDAY in Jan. next, (22d,) commencing at 10 o'clock, and probably continuing through that and the subsequent day. Auxiliary societies are reminded in the importance of their being fully represented on that interesting occasion; and a cordial invitation to be present is extended to all who approve of the principles and measures of the Society.

In behalf of the Board of Managers,

FRANCIS JACKSON, *Pres.*

WM. LLOYD GARRISON, *Cor. Sec*

☞ Editors of papers friendly to the Anti-Slavery cause are requested to give the above an insertion in their columns.

BOARDING SCHOOL, at Weare, N. H.

ARRANGEMENTS have been made to continue this Institution during the present year, under the care of ENOCH, and LYDIA BREED, as Superintendents, and MOSES A. CARTLAND, principal Teacher. Pupils will be admitted at any time when they choose to enter; and while at the Institution they will constantly be under the care of the Superintendents or Teachers. Parents who wish to place their children here, are assured that every effort will be made to promote their happiness and improvement, and guard their habits and morals.—The quiet and retired location of the School renders it a very appropriate situation for study, while, at the same time, it is free from idle and vicious company. Pupils will always be required to obtain permission either of the Superintendents or the Teachers whenever they wish to leave the neighborhood of the Institution.

Claiming the privilege of departing, in some degree, from the common routine of *mechanical* study and recitation, the teachers will aim, by a course of social and familiar instruction, to discipline and improve their pupils with direct reference to the *practical* duties of life.

The English branches, usually attended at Academies, will be taught at this Institution.

TERMS.—Board and Tuition for boys, $22,00 per quarter (12 weeks)—for girls, $20,00. Each pupil may furnish his own class books, or they will be supplied at the Institution for one dollar per quarter. Each boarder is required to furnish his own towels and lights.

MOSES SAWYER,
DANIEL PAIGE, Jr.,
ABIJAH JOHNSON, } Committee.

Weare, N. H. 1st mo. 1st, 1840. 2w*

POETRY.

From the Liberator, January 1, 1831.

Universal Emancipation.

Though distant be the hour, yet come it must —
Oh, hasten it, *in mercy*, righteous Heaven!
When Afric's sons, uprising from the dust,
Shall stand erect—their galling fetters riven;
When from his throne Oppression shall be driven,
An exiled monster, powerless through all time:
When freedom—glorious freedom, shall be given
To every race, complexion, cast and clime,
And nature's sable hue shall cease to be a crime!

Wo, if it come with storm, and blood, and fire,
When midnight darkness veils the earth and sky!
Wo to the innocent babe—the guilty sire—
Mother and daughter—friends of kindred tie!
Stranger and citizen alike shall die!
Red-handed Slaughter his revenge shall feed,
And Havock yield his ominous death-cry,
And wild Despair in vain for mercy plead—
While hell itself shall shrink, and sicken at the deed!

Thou who avengest blood! long-suffering Lord!
My guilty country from destruction save!
Let Justice sheathe his sharp and terrible sword,
And Mercy rescue e'en as from the grave!
O, for the sake of those who firmly brave
The lust of power—the tyranny of law—
To bring redemption to the perishing slave—
Fearless though few—Thy presence ne'er withdraw,
But quench the kindling flames of hot, rebellious war!

And ye—sad victims of base avarice!
Hunted like beasts—and trodden like the earth;
Bought and sold daily, at a paltry price—
The scorn of tyrants, and of fools the mirth—
Your souls debased from their immortal birth!
Bear meekly—as ye've borne—your cruel woes;
Base follows pain—light darkness—plenty, dearth!
So time shall give you freedom and repose,
And high exalt your heads above your bitter foes!

Not by the sword shall your deliverance be;
Not by the shedding of your master's blood;
Not by rebellion, or foul treachery,
Upspringing suddenly, like swelling flood;
Revenge and rapine ne'er did bring forth good.
God's *time is best!*—nor will it long delay;
Even now your barren cause begins to bud,
And glorious shall the fruit be!—Watch and pray,
For, lo! the kindling dawn, that ushers in the day!

G——

MISCELLANY.

From the National Reformer.

Trinidad Emigration vs. Colonization.

We have viewed the progress of this new enterprise with watchful eyes, and contemplated its present magnitude and probable results on the present and future destiny of those whose interests it is designed to advance. We have surveyed the position it occupies in the great question of liberty, in our own country, and its *invasion* of the *expressed* principles of our colored countrymen.

In short, we have marked its onward course with the most anxious solicitude for our future welfare, and with an eye single to the cause of the suffering slave, and the speedy and ultimate triumph of the principles of universal liberty, in this "our own, our native land." We do therefore assert it as our *firm belief*, (that if the enterprise of Trinidad emigration is prosecuted in its present seductive course,) that it is pregnant with evil forebodings to the anti-slavery cause, and ought to be denounced equally with its twin sister the American Colonization Society. We do *now* enter our *protest* against it, either as a *means* or as a *measure*, through which the enslaved or the nominally free are to become emancipated and enfranchised.

With the free spirit of emigration we are not contending. It is not a question (the right of which is) to be settled by man. The attempt to do so would prove as idle, and futile as an effort to chain moonlight. It was an ordination of Providence, from the beginning of time that man should go abroad and till the earth. Our Saviour commanded his apostles to go and preach his gospel in the utteramost parts of the earth. We would delight to know that his earthly messengers had carried this divine light into all the benighted regions of the globe. The spirit of emigration has already peopled the earth, and carried the arts and sciences into its several grand divisons, and it is ultimately designed to make civilization their companions.

Were our means adequate to our desires of propagating light and knowledge into all the dark caverns of the Pagan world, we should not wait for the slow process of steam—we would freight a refulgent sunbeam with the precious blessing. It is this spirit that must carry the principles of universal liberty throughout every land, from pole to pole, and imprint its power on every mind. We trust this spirit will yet overthrow the power of Mahomet in Asia, and Africa, and uproot the Pagan idols, in the other half civilized regions. But let us not expect that the spirit of emigration will accomplish every good thing. The fate of physical conflicts often depends on the power of the armor. The want of *ammunition* has been followed by the defeat. "The foolish virgins took no oil in their lamps." Physical emigration may go onward, and men may arrive at their destined situation, and not bring with them the means necessary to extend civilization. From small fountains often large rivers flow. Slavery has so parched the American soil, that the springs of liberty are nearly dried up, and we do not believe that Americans are prepared to emigrate, and carry with them to other countries the pure streams of liberty to wash "emancipated soils" without doing injustice to their own. The act would be unequal to the cause of the slave.

We protest against it more particularly because it is dyed with "colorphobia." Its chief design being to carry off free colored persons, it answers the object of "proslavery hate," by sending them to "Africa or elsewhere." Were it not for this marked distinction in the *compression* and *condition* of the emigrants, we should have remained silent.

If the good people of Trinidad want American laborers, let them ask for them in the spirit and language of the British law, that knows no complexion, and they will doubtless be able to obtain a sufficient number to change their uncultivated forests into fruitful gardens.

This subject has many advocates on the ground of policy and expediency; among the many arguments used is the following, that the great West India experiment is now going on, which will settle the disputed question whether free or slave labor is the most profitable, and that it is necessary that efforts be made to send colored men of good character and industry there to aid in its consummation." We answer, suppose the great experiment fails, what then? Do you for a moment suppose that the great question, whether slavery will continue to exist here for ever, hangs on such a tender thread? No, no, blot out, if you please, from the map of *mind* and *matter*, every trace of the West Indies, and slavery will be destroyed without it.

Is it possible, that we must wait to see how much sugar, coffee, cotton, and rice, can be raised in the West Indies, before we are prepared to assert that slavery must fall by *moral power?* Let us cease making problems of straws to solve the truths of "holy writ." Man will be free independent of all the "problems and experiments" of doubting sophists. Holy writ declares it. The elements of moral science proclaim it. The free spirit of the age reverberates it, and the present solicitude of the slave for his own REDEMPTION, will, if all the persuasive eloquence of philanthropists cease, continue to freight his soul with indignation, until he swells beyond the measure of his chains, which will burst asunder, should the catastrophe make earth and heaven "weep."

We do not dispute the *right* of any person to accept the invitation of the Trinidad agent. We recognise the rights of man in its broadest terms—"our country is the world"—but we do solemnly *protest* against the use of those *seductive* arguments that leave the fatal impression on the public mind, that it is a measuse that is intended to benefit the condition of the colored population generally. It has the effect of unsettling their minds, and lessening their confidence in the successful means that are already in progress for their future improvement.

We protest against every public meeting, and the appointment of committees to forward the object. Let the emigration stand alone, on its own merits, and prosecute its operations through the instrumentality of of its own agents. Then individual interest may be promoted without injury to the public welfare.

Were we at this moment on board a vessel with emigrants bound for Trinidad, we should hurl back our *protest* on the bosom of the waters against every public effort to produce a general emigration of the free colored people.

From the Emancipator.

Letter from Rev. Dr. Nelson.

Mission Institute, Nov. 22d, 1839.

Brother Leavitt,—Whilst travelling thro' the East, I met with many brothers and sisters in Christ, who thought it best to remain (in a condition which I call) *silent*, respecting slavery. There is a thought which I have felt a wish to present to some, if I could. We can sometimes make ourselves understood fairly, by pointing at an occurrence, as an example of what we mean.—Out of very many more than I could write, I select the following, because it is just before me.

INCIDENT.

On yesterday I saw a friend to whom I have been attached for years. I was his father's family physician, (in the State of Tennessee,) and gave medicine to the blacks who nursed him. He is just up from the State of *Arkansas*. Whilst conversing with him, I felt the more inclined to *question* him about the state of slavery, in that cotton region (at the present hour) because I was acquainted with his entire veracity.—He told me, 'Shortly before I left, there was an occurrence took place, which *made me feel very bad*.' This occurrence was as follows:

Mrs. P——— is one of those whose hospitality (or readiness to entertain,) affability and kindness, (the world calls it) cause them to be praised by those around them. She lives 5 or 600 yards distant from my young friend's recent residence. A few months since, she burned her black woman to death before one of her log-cabin fires.—She made other slaves tie her hands above one foot to each side of the fire, close enough to make the anguish protracted, but effectual. She was burned a few minutes after dead. I asked him what it was that made the mistress so inveterate? Answer. 'It is supposed that it was the connexion between the slave and the master.' Question. How did the husband endure this transaction?—(Ans.) 'I do not know; but I know he could not have said much; for a few months before, he had whipped one to death, and buried her within half an hour after her decease!' (Ques.) What was done about these deaths? (Ans.) 'Oh, nothing. It was talked of a little in disapprobation. I heard my uncle (a rich man living near) say that the laws were such, that man might be prosecuted, if any one were so disposed;—but said, that he would not venture his ill will, and his *enmity*, in such a case.' My young friend added, 'I confess that I *felt very bad*, when I saw that no one cared much about it.' Such incidents produce but little *excitement*, where abolitionists do not live.

Lofty politicians do not with fury in the eye, call Mrs. P——— and her demeanor, *incendiary*. I *confess* that there is one thing belonging to my eastern brethren, which (whether I am right or wrong) makes me lean towards melancholy, when I think of it.—They really do advise against producing EXCITEMENT *by speaking about meekness, mercy, gentleness, compassion, love to the poor, tenderness and pity!!* Is not the case too plain, that mercy, tenderness, and pity, is an exercise of *heaven?* That the excitement by compassion (which produced no *excitement* in Arkansas) is the food of *hell!* Towards which would they advise us? Towards *excitement*, or towards quietude? O my God, may I become *excited*, for Jesus's sake!!!

In conclusion, may I not say to my eastern brethren once more, dear friends, if you had been at Mr. P———'s a week before the murder, and if you had sat down at one of those *smoking* dinners, given with *ease* and *hilarity*, you might have been ready to tell your neighbors (on reaching New England,) (*silly neighbors* if they believe you,) of the *happy condition of the slave*; but the *reckoning* hour approaches, and of you it will surely be demanded *on which side did you act?*

D. N.

Funeral of Kaperi---A Native of Africa

We were present at the funeral of another of the captured Africans. The services were quite interesting, even affecting. Kaperi, the deceased, had been more or less sick ever since his arrival here, and expired on Wednesday evening. He was buried on Thursday at 11 o'clock. The funeral solemnities customary with us, were observed with every degree of simplicity proper for the occasion. The Africans were ranged on benches round the room they usually occupy, in one corner of which was the body of the deceased. The centre of the room was filled by strangers.—Mr. Day, who superintends their instruction, and appears to possess their confidence, stood at one side of the room, and through the interpreter said to them in substance, "Kaperi is dead. His body is still, and will be laid in the ground. The soul of Kaperi is alive. It will never die. It will go to another place and live for ever. Our souls will never die. They will live after our bodies are dead and cold. The Bible tells us how our souls may go to the good place. You must learn to read the Bible and pray to God; then, when your bodies die, God will take your souls to the good place and make them happy forever." Then they were requested to join in prayer, when they placed themselves in a posture of devotion, and responded quite audibly to a brief, simple, and appropriate prayer by Mr. Day, which of course was interpreted to them in successive sentences as before. This part of the ceremony was quite affecting, made so by the solemnity of their countenances, by their fervent responses, by the appropriateness of the thoughts conveyed to their minds in the prayer, and by the circumstances of the case. Their countenances were grave through the whole ceremony—we thought, sorrowful. We envy not the feelings of those who see in these dependent and innocent captives nothing but an occasion for mirth, or suspicion, or fear, or what is still worse, of reproach for kindness rendered them.

After the prayer, the corpse was conveyed by four of them to a wagon, and they walked by its side to the grave, followed by all their companions, two by two. The procession was filled by others present, and all walked quietly to the grave to lay the dead by the side of the three who had already found a resting place among us, and within ground consecrated by the ashes of the lamented ASHMUN.

Rev. Mr. Bacon read a hymn at the grave, which many present united in singing, remarking as he did so, "that one object of these exercises was if possible, to exhibit to these benighted strangers the difference between a Christian and a heathen burial." His prayer, which closed the exercises was suited to impress on every enlightened mind present the reflection, that our distinguished elevation in the scale of being, for which we were indebted to the Bible, would if misimproved, be a reason in the day of judgment for the heathen to rise up and condemn us.

E.

Blindness of Milton.

BY CHARLES WOLFE.

There lived a divine old man, whose everlasting remains we have all admired, whose memory is the pride of England and of nature. His youth was distinguished by a happier lot than perhaps genius has often enjoyed at the commencement of its career; he was enabled, by the liberality of Providence, to dedicate his soul to the cultivation of those classical accomplishments, in which almost his infancy delighted; he had attracted admiration at the period when it is most exquisitely felt; he stood forth the literary and political champion of republican England; and Europe acknowledged him the conqueror. But storm arose, his fortune sank with the republic which he had defended; the name which future ages have consecrated was forgotten; and neglect was embittered by remembered celebrity. Age was advancing. Health was retreating. Nature hid her face from him forever; for never more to him returned

'Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks or herds, or human face divine.'

What was the refuge of the deserted veteran from penury—from neglect—from infamy—from darkness? Not in a querulous and peevish despondency; not in an unmanly recantation of principles, erroneous, but unchanged; not in the tremendous renunication of what Heaven has given, and Heaven alone should take away; but he turned from a distracted country and a voluptuous court; he turned from triumphant enemies and inefficient friends; he turned from a world, that to him was an universal blank, to the muse that sits among the cherubim, and she caught him into heaven! The clouds that obscured his vision upon earth, instantaneously vanished before the blaze of celestial effulgence, and his eyes opened at once upon all the glories and terrors of the Almighty, the seats of eternal beatitude and bottomless perdition. What though to look upon the face of this earth was still denied? What was it to him, that one of the outcast atoms of creation was concealed from his view, when the Deity permitted the muse to unlock his mysteries, and disclose to the poet the recesses of the universe—when she bade his soul expand into its immensity, and enjoy as well its horrors as its magnificence? What was it to him that he had 'fallen upon evil days and evil tongues?' for the muse could transplant his spirit into the bowers of Eden, where the frown of fortune was disregarded, and the weight of incumbent infirmity forgotten, in the smile that beamed on primeval innocence, and the tear that was consecrated to man's first disobedience!

More Southern Thander!

A committee of the Georgia Legislature has made a report upon the refusal of the Governor of Maine to deliver up two of her citizens demanded by Georgia, to be tried in the State last named as felons. The report was accompanied by a bill, of which the following is the preamble:—

Whereas the people of the State of Maine, through their State Governor, in still refusing to cause to be delivered up Daniel Philbrook and Edward Kelleran, who are charged with a crime against the laws of this State, and have fled from justice, taking refuge within the limits of said State of Maine, is not only violative of one of the important principles of the laws of nations, by which all independent and *civilized* communities, in their peaceful intercourse, are governed, but in direct disregard of a distinct stipulation of the constitutional compact of the union of the States of this Confederacy.—And whereas, the State of Georgia has exercised all reasonable forbearance in seeking redress against the rights and safety of her people, and in trusting to a returning sense of justice and of duty on the part of the people of Maine, which for the future seems to be unavailing and hopeless. And whereas, a continuance of the existing relations between the two States would only leave the property of the one a fit prey for the predatory excursions of *lawless* marauders, finding refuge and protection in the other.

The bill enacted, that the people, citizens and inhabitants of the State of Maine, and persons hereafter going into Georgia, from any district or port of Maine, either as seamen, mariners, or in any other character, shall be deemed, held and considered as the *public enemies of the State of Georgia*, and their persons shall be liable to be seized, and treated as such; and their property to be found within the State, both real and personal, shall be subject to *confiscation*.

Affairs in Canada.

It is difficult to comprehend at a glance the present condition of the Canadas, and to determine the issue of the various questions which now agitate the people. These questions assume almost daily new phrases, and are becoming involved with local interests.

First, the new Governor General commenced his official duties by proclaiming that an union of the Upper and Lower Provinces is sought and earnestly desired by the Home Government—and he pursues this subject boldly. The Council of the Lower Province, unanimously, we believe, voted in favor of the measure; but in reply to the Message of the Governor by the Legislature of the Upper Province, touching this question, that body has indulged in much angry debate, and it was thought at our last advices, that a vote disapproving of the union would be passed—or at least, that there would be a tie vote upon it. Parties seem to be seeking new elements of organization in the Upper Province—and, at present we are at a loss to determine their relative strength among the mass of the people.

One of the propositions of Gov. Thompson to the Upper Province is, that, after the union the debt incurred by said Province in prosecution of several schemes of internal improvement shall be jointly assumed and liquidated. This debt amounts to $2504,000.—*Caledonian.*

The debt incurred by Indiana, through the sale of State bonds to carry on her improvements, amounts to $10,064,000, requiring an annual payment for interest of about half a million!

☞ Between the 11th and 18th of Dec. there were 9 deaths by small-pox in Boston, and between the 18th and 25th there were 11 by the same disease.

PARENTS, READ THIS.—*The Croup*,—we copy the following from the last Pottsville Emporium, and it may perhaps, be useful to many of our readers. The remedy is very simple, and no harm can be done by trying the experiment:

"To those who may have children subject to this dangerous disease, we would suggest a simple remedy which we have successfully used in our own family. It is the essence of an onion roasted in brown paper and mixed with a double portion of honey. It affords instant relief, and in two hours time effects a perfect removal of the disease. To those who like ourself have anxiously watched for days and nights the struggles of a favorite child while gasping for the breath of life, this simple prescription will certainly be acceptable.'

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evan's celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JON A. LEIGHTON, WM. V. DAVIS, } Concord, N. H.

Dec. 21, 1839. 43 1y.

Dr. Wm. Evans' CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st New York, or from the

REGULAR AGENTS.

Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

Dec. 21, 1839. 43 1y.

The Chase Infirmary,

For the treatment of Hernia, or Rupture, Concord, N. H.

HERNIA is here treated on the principles laid down by Dr. CHASE, of Philadelphia, in his Treatise on the RADICAL CURE of the disease, and as more fully exemplified and recommended in the report on the subject by the Committee of the Philadelphia Medical Society.

The perfect retention of the bowel is guaranteed in all cases of *reducible* Hernia, and a *radical cure* may be expected, except in cases of long standing in aged people. No attendance of the patient is required any further than to afford opportunity to adjust the degree of pressure necessary to ensure the certain retention of the bowel, provided the patient immediately report himself whenever a reappearance of the Hernia, or too much inflammation renders a different adjustment of the Instrument necessary.

Hull's, Chapin's, and a variety of other 'UTERO-ABDOMINAL SUPPORTERS' for weakness and relaxation of the abdominal muscles in either sex, the whole forming an assortment from which persons afflicted with Hernia or other kindred complaints can hardly fail of making a selection adapted to any individual case.

THO. CHADBOURNE, M. D. Concord, N. H.

REFERENCES,

Amos Twitchell, M. D. Keene,
Matthias Spaulding, M. D. Amherst,
Oliver Perry, M. D. Exeter,
C. A. Cheever, M. D. Portsmouth,
William Burns, M. D. Littleton.

August 21. 6m

New Fall and Winter Goods CHEAP!!

DAVID P. LANE is just receiving a prime stock of GOODS which having been purchased since the recent fall thereon, will enable him to sell at ☞ *reduced prices*; —among which are

BROAD CLOTHS, CASSIMERES and SATINETTS of the best colors,
Blk and colored MERINOES, ALIPENES,
Blk. Green & Olive *CAMBLETEENS, and CRAPE CAMBLETS*, for Ladies' Cloaks; White, Yellow and Red Twilled
FLANNELS,
Highland and Damask SHAWLS; Cotton Flannel, Brown and Bleached Sheeting & Shirting; English and American *CALICOES*; Bandana, Pongee and Fancy HANDKERCHIEFS; Blk Italian CRAVATS; Wool and Buck GLOVES and MITTENS,
Cotton Yarn, Battings,
Tickings, &c. &c.

—ALSO—

A Splendid assortment of FUR CAPS, by the dozen or single.

W. I. Goods and Groceries,

Fall and Winter OIL, of superior quality. Custom made Thick BOOTS & SHOES. Country produce taken in exchange.

Concord, Oct. 26.—tf

NOW ON HAND AT

Fessenden's Saddlery,

South of the State House, Main Street.

MIXER'S Patent Spring and Common Saddles—English and American Bridles—Bridle Bits—Silver and Brass Plated Stirrup Irons—French Valises—Travelling Bags—and a good assortment of TRAVELLING TRUNKS.

Concord, August 24, 1839.

THE HERALD OF FREEDOM

Is published every Saturday, at Concord, N. H.

TERMS.—One dollar and fifty cents per annum, if paid *in advance*. After six months, one dollar and seventy-five cents. To those who delay till the expiration of the year, two dollars. ☞ The expense of conveyance in all cases to be defrayed by subscribers.

☞ All Letters on Business to be directed to CHASE & CROSBY, Concord, N. H.

Communications to be directed to N. P. ROGERS, Concord, N. H.

☞ *The Postage must be paid, in all cases.*